14: Tamai--97[16] J-2 (1896) 1896 Formosan Aborigines
116, 361, 487, 505 Chin-hoan

The Tschinwans of Maraisha inhabit a strategically favorable position; it is difficult to approach their villages from any side. The Japanese expeditionary forces found no suitable roads; what the Tschinwans consider a road to us is barely a path.

Since the mountains are steep and rocky it is difficult to build roads. The best method of transportation is to make use of the rivers.

14: Tamai--97-98 J-2 (1896) 1896 Formosan Aborigines
116, 487 Chin-hoan

The Tschinwans are familiar with the following routes: [98]

1. The route across Kushaku and Shinten to Taipeifu.
2. The road to Taikokan, which was built by Lin-Ming-Tschiang and is therefore the best road.
3. The road to Sankakuto.
4. The road along the river which leads to Kelung; it is broad and very steep.

22: Wiedfeldt--38 F-5 (1913) 1914 Formosan Aborigines
202, 487 Atayal

The fact that there is no means of communication would not be an insuperable obstacle, [MC: to trade] but would only make things more difficult. The means of communication now in use, such as the fire signals of distress, or the sending of messengers,... are destined only for military and political purposes, and it seems improbable to me that the suspension bridges are made for any other purpose.

35: Collingwood--138-139 D-2 (1866) 1867 Formosan Aborigines-1-2
116, 124, 133, 487 Sek-hoan

"Returning to the Kibalan village, the name of which I believe is Shek-fan, we made known to them by signs that we were anxious to visit the mountains, and to meet with the savages. They, however, did their best to persuade us not to go, assuring us that we should be shot. On shewing them our revolvers, however, they seemed to think we should be safer; but, when we inquired for a guide, one and all declared that their throats would be cut if they ventured among the hills. After considerable parley, the sight of a dollar induced one to accompany us, and, having armed himself with his matchlock, we set out; our guide, however, taking good care to keep in the rear of the party. Crossing some paddy fields, and proceeding along a sandy bay to the southward, our path was arrested by rocks, while on our right was a range of hills covered with a seemingly impenetrable forest. On closer examination, however, we discovered a beaten track, and up it we climbed, through a dense vegetation of tree ferns, camphor trees, etc., among which were some beautiful flowers, and many gaudy butterflies, although the overarching trees shut out most of the light. We ascended a considerable distance, tracing the path, which, although faint, was evident, and marking the trees as we ascended; but no trace could we find of the savages of whom we were in search. At length, finding the path less and less distinct, and time failing, we gave up the chase, and descended to the Kibalan village. The track which we had followed, however, was so evidently a more or less frequented one, that, considering the dread professed by the inhabitants of the village of their savage neighbours, it is difficult to understand by whom

it could have been used, unless by the mountain aborigines descending to the plain in search of supplies. Subsequent inquires at Sano, as well as some [139] signs made by the Kibalans, elicited the information (whether true or false) that the aborigines of the mountains could not be reached under two days' journey from Sano Bay."

37: Steere--313-314 S-3 (1873-74?) 1875 Formosan Aborigines
116, 437, 487, 493 Chin-hoan

"The Kale-whan are in the habit of coming down every third day to trade with the Pepo-whans in the mouth of a large ravine that opens into the plain. The Pepo-whans have a well-beaten cart road leading to the market place, and some fifteen carts, each drawn by two buffaloes, wound creaking along the base of the mountains to the general rendezvous. The day we visited them I noticed [314] that all the time the bartering was going on two or three of each party, savages and Pepo-whans, held upright long lances in the center of the market-place as if this was a signal of peaceful trade. The Kale-whan brought down back loads of wood and grass which they traded for a little cloth and salt and rum, this latter being an article as eagerly desired by these savages as by other savages the world over."